THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.*—Jesus Christ.

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*—A Voice from Heaven.

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## UPHOLD THE PRIESTHOOD.

"And it came to pass, when Moses held up his hand, that Israel prevailed."

When the children of Israel, on their way from Egypt to Canaan, had arrived at the plain of Rephidim, they found that there was no water for them to drink. Moses, however, at the command of God, went to a rock and smote it with his rod; and immediately streams of water gushed from it, with which the people quenched their raging thirst. We find that, after this, "came Amalek, and fought with Israel in Rephidim." By Amalek is meant the descendants of Amalek, just as by Israel is meant the children or descendants of Israel. Amalek himself was the grandson of Esau, who was Jacob's twin brother. Thus the Amalekites, as the descendants of Esau, or Edom, and the Israelites, as the descendants of Jacob, or Israel, were *related by blood*, but in every other respect were *divided*.

Esau, the progenitor of the Amalekites, it will be remembered, had sold his birthright to his younger brother Jacob; and one privilege of a birthright was precedency in the patriarchal endowment and priority in receiving the father's dying blessing. To this, therefore, Jacob, as the new possessor of the thus transferred birthright, had a legal claim; and when, just before his father's death, he learned from his mother Rebekah that Esau intended secretly to rob him of his purchased right, he had recourse to stratagem in order to supplant him.* He thus succeeded by deception, at the suggestion and under the influence of his mother, to gain his father's benediction and blessing before Esau returned from the field, where he had gone to hunt venison. The result of this was, that "Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob." The two brothers were afterwards divided; for Esau became his brother's open enemy, and that enmity descended to his posterity. Hence we find that the Amalekites† were continually at war with the Israelites. They lived by the sword, as Isaac prophesied of Esau—"By thy sword shalt thou live, and shalt serve thy brother." But the blessing upon Jacob was—"Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be every one that blesseth thee." As Jacob had only one brother, (Esau, or Edom,) Isaac's prophecies had evident reference to the posterity of his two sons. Amalek and

* The name Jacob literally means a *supplanter*.

† The name Amalek literally means a *striker*.

Israel, then, although brethren in one sense, were adversaries in another. Hence, after Israel had left Egypt and were on their way to possess the rich land of Canaan, which was promised them, the Amalekites, wishing to oppose their progress and anxious to carry out their progenitor's threat to "*slay*" Jacob, came into Rephidim, where Israel had pitched their tents, and fought them. At the head of Israel stood Moses, the Prophet of God, with the rod of God in his hand. "*And it came to pass, when Moses held* UP *his hand, that Israel prevailed; and when he let* DOWN *his hand, Amalek prevailed.*" We find, however, when his "hands were heavy," that "Aaron and Hur STAYED UP HIS HANDS, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." Thus we find that, under the military generalship of Joshua and the prophetic leadership of Moses, by the power and blessing of God, *Israel prevailed.*

Now, without attempting to spiritualize the foregoing account of facts and circumstances which transpired ages ago, we may nevertheless learn a profitable lesson therefrom; for, as the Apostle says, Scripture is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

The Latter-day Saints are the people of God. They are, by adoption, the Latter-day Israel, and are headed and led by a Prophet, Seer, and Revelator, whose voice is to them the word of God. They, too, have an inheritance in a promised land, and hope to realize the many blessings and privileges which God has declared he will bestow upon them, if they remain faithful to their covenant with him. They have also, like Israel of old, enemies to encounter, who, though brethren in the flesh, are adverse in spirit,—who, in fact, though professedly bound to them by fraternal pledges in "Articles of Confederation and Perpetual Union," yet traitorously seek to destroy them—to put an untimely end to their "life, liberty, and the pursuit of happiness." The plains of the wilderness have resounded with the cries of "War, war, war!"—"Slay the Mormons!"—"Down with their religion, their Prophet, their privileges, and their prospects!"—"Away with them from the earth!" This is the cry of Amalek now; for Esau still lives in his children, and is not yet reconciled to Jacob. Nevertheless, the God of Israel is with his people; his Prophet is their lawgiver and leader; and they are destined erelong to overcome their enemies and to become, literally and spiritually, the head of the nations.

But only on certain conditions can Israel, or the Saints of God, expect to prevail,—namely, by obedience to the will of God as revealed through his Prophet. Brigham Young, who is at the present time the presiding officer in the camp of Israel, holding the rod of power and authority; and, as union is the bond of strength, unless the Saints unitedly confide in him as their Divinely-recognized Leader, and comply with his counsels and instructions, they cannot prosper as a people. He is their Moses; and if his hands are held *up*, Israel must prevail; but if they are let *down*, the opposite result must follow.

The only way in which we, as Saints of God, can bear up the Prophet's hands, is, by giving him our full and united confidence, our faith, and our prayers. His Counsellors may and do, like "Aaron and Hur," bear up his hands, and unite heart and soul in assisting to carry out his designs, his instructions, and his will: but the Church, to participate in the blessings which accrue to the faithful, must unite with them in so doing. The Prophet can do nothing for Israel unless Israel co-operate with him, sustain him with their faith and confidence, give heed to his counsels, and manifest a willingness to obey his instructions. This will strengthen *his* faith, increase *his* confidence, develop his power, and call down the approval and blessing of the Lord. But without our co-operation in this way, his hands will be heavy and cannot rise to bless us; and consequently, instead of *our* prevailing over Amalek, Amalek will prevail over *us*.

If, then, brethren of the Priesthood, and Saints generally, we, in this matter, know our duty, let us do it. We have every encouragement. God has promised to bless his people with the victory over their enemies and the peaceful possession of the earth. Their inheritance shall be in Zion, and their power and rule shall extend through every land and from sea to sea.

Ancient Israel had for a long time been suffering the hardships of Egyptian slavery, under the despotic dominion of Pharaoh. But God became their deliverer. He redeemed them, by the hand of Moses, from the servile chains of the tyrant, led them dryshod through the Red Sea, protected them amidst all the dangers of the wilderness; and Canaan, the promised land that flowed with milk and honey, became the final home of Jacob's posterity. So also, brethren, we may expect that the God of Israel, who is *our* God, will as surely fulfil his covenant-engagements with us, his latter-day people, if we give heed to and sustain his Priesthood now upon the earth. He will be with us by his Spirit, and will bless us through the ministrations of his servants: he will redeem us from Babylon, and give us an inheritance in Zion; where, if we remain faithful to him, and bear up and sustain the hands of power vested in his Priesthood, his Prophet will bless us, our hearts will rejoice, trouble and sorrow will be banished from the mind, the wailings of captivity will be heard no more, the din of war will be hushed to peace, and the song of salvation and the chorus of praise will be heard from every dwellingplace in Zion.

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## ELDER HARRISON'S REPLY TO THE "DAILY TELEGRAPH."

35, Jewin Street, London,
August 7, 1858.

Dear brother Calkin,—

I forward you a copy of a letter sent to the editor of the *Daily Telegraph*, in reply to a leader in that paper of the 23rd July, but which the editor, with his accustomed liberality, has not allowed to appear.

With reference to the mob at Whitechapel, you will notice a very heartrending statement by the editor:—"Truth compels us to state, that the 'Saints' do not appear to have been in fault." His anguish of mind was evidently great, that truth should "compel" him to say anything of the kind. It was a most distressing case.

Trusting that he is better now, and ready for another attack of truthfulness, and earnestly hoping, should such an event ever occur again, it may not carry him off, I am, dear President, yours truly,

E. L. T. HARRISON.

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To the Editor of the *Daily Telegraph*.

Sir,—Your article of the 23rd July, on the subject of "Mormonism," presents to my mind several difficulties, which, for my own information, as well as that of the public in general, I should be glad to have removed.

Your leader states that the friendly reception given by the Chief of the "Mormons" to Colonel Cumming was, in all probability, due to the fact "that the United States' Army, under Colonel Johnston, was only a few marches distant, and ready to avenge any act of treachery that might be committed."

Now, sir, I do not think that we are driven to any such horrible conclusions, or justified in any such assumptions; for it is a fact, confessed by the American press, that the army lay entirely at the mercy of the "Mormons" during the late winter, and could easily have been entirely destroyed by them, had they sought for blood or revenge. Such ideas are also totally inconsistent with the known past conduct of the "Mormons" to United States' officers.

It is a notable fact that Captains Stansbury and Gunnison, and Judges Reed, Shaver, and Kinney carried out their official duties in Great Salt Lake City, not only without interruption, but with the positive assistance of that community, if the published writings of those officers may be taken as evidence. This they did without escort or troops of any description.

Colonel Steptoe also, with a mere handful of soldiers, wintered in the same place. No imposing force was "*within a few marches*" of Salt Lake City; and yet we find the Prophet declaring before an immense assembly, in what the "Mormons" call the "Tabernacle," that he would gladly take off his hat to the Colonel as Governor, if he was appointed. I think, sir, that in weighing the character of the "Mormon" leaders, these important facts should be taken into con-

sideration. Judging from the speeches delivered before thousands in Salt Lake City, published in the *Deseret News*, amongst the people who heard them delivered, and afterwards re-published in England throughout the "Mormon" community, many of whom take in the *Deseret News*, and also keep up a continual correspondence with friends and relatives in Utah, and thus, by checks and counter-checks, know them to be the actual speeches there delivered,—judging, I say, from such sources, the opposition lately offered by the "Mormons" to the proceedings of the Federal Government was made, not in resistance to the principle of federal authority, but to the slavish idea of being compelled to receive a Governor at the point of the bayonet!—a Governor selected in opposition to their unanimous choice and escorted to them under the banner of the "stars and stripes"—a flag professedly consecrated to the American Constitution, which expressly states that "all just governmental powers are derived from the *consent* of the governed; and that whenever any form of government becomes destructive of these ends, it is the *right* of the people to alter or abolish it, and to institute new governments, laying its foundations on such principles and organizing its powers in such forms as to them [the governed] shall seem most likely to effect their safety and happiness."

If, indeed, then, the "*consent of the governed*" be the basis of all just Governments in the eye of that Constitution under which the United States Government holds its powers, and if the taking of steps destructive of that principle entitled the governed to "*alter or abolish*" their authority, as is so plainly declared above, then, I say, sir, we must, however much some may disapprove of the policy of the "Mormon" leaders in other respects, in this matter declare that they did not in self-protection even take the full advantage of the "right" offered to them by the Constitution, or they would, as entitled, have "abolished" the federal authority exercised thus disregardless of *their* "consent" and in defiance of this grand principle of American independence; for where the "consent of the governed" was, during the march of the troops that were to instal Colonel Cumming as Governor of Utah Territory over a whole people who had voted for another man, I am at a loss to say, unless it was under the feet of the soldiery!

Your article remarks that the probable destination of the "Mormons"—Sonora, is a "district about one hundred and fifty miles from the happy valley." It really is to be hoped that the literary gentleman who wrote that article is better acquainted with the principles he so earnestly deprecates than he appears to be with the geography of the country the "Mormons" are supposed to be traversing, as, unless this is the case, he must be at the very least some seven hundred miles from the subject, Sonora being at least as much further from the "happy valley" as the distance he has named. The very settlements of the "Mormons" themselves extend three hundred and fifty miles further from Salt Lake City than the "Sonora" to which he has conveyed them!

As to "Mormonism" in this country, your article takes a very common, but, to my knowledge, a most incorrect view of the policy used by the "Mormons" in making proselytes. You speak of "Mormonism" as a gross form of superstition, which holds out inducements to the "sensual appetite," or appeals by promises of improving the "social welfare" of its followers. This, I confess, is newspaper "Mormonism," but it exists nowhere else. You may go where you please into the meeting-places of the Latter-day Saints, and you will not hear any such inducements dwelt upon; but you *will* hear it repeatedly said, "If any man embraces 'Mormonism' for houses, or lands, or anything else but the pure love of principle, we are better without than with him! Our religion is bound to drag a man through such a chain of circumstances, that everything of this kind will be taken from him, until his heart is only set on things that never fade." Thousands who are unconnected with the Church have heard this description of language. It only hazards the reputation of the press to make assertions which any visit to a "Mormon" meeting would prove ridiculous.

The public discourses of the heads of "Mormonism," sold at 35, Jewin Street, only tell the thing out plainer still. "Tell the brethren in England," say they, in in effect, "if they expect to find a Zion in this country, they have got to make it. If they do not bring happiness in their bosoms, they will not find it here." These

discourses abound with such sentiments. "We can only promise you hard work and plenty of persecution," is a common "Mormon" expression.

You remark, in continuation of the idea upon which I have just commented, that "what such promises end in, and how wretchedly they are fulfilled, when once the gulled disciples have been induced to trust themselves and their little property to the guidance and keeping of their spiritual leaders, may be learned from the reports which from time to time reach this country, filled with complaints of the bad treatment they have received,"—and, allow me to add, "*may also* "*be learned*" from the "cheerful" manner in which, as Governor Cumming says, the whole of the inhabitants of Utah Territory moved out of their comfortable homes, still to keep company with Brigham Young, who had treated them so badly! Says the Governor, "They rejoice to exchange the comforts of home for the trials of the wilderness." The "bad treatment" goes uncommonly well with them! Is it not remarkable that they should want more?

I will close these hurried remarks with a reflection which appears to me applicable to the subject. If the "Mormons" make or have made their converts by inducements of a worldly kind, must they not be possessed of some singular method of unconverting them from such hopes or desires, to be able to present the spectacle of a whole people giving up homes for which they have toiled—lands they have reclaimed from a desert state—gardens adorned by unceasing industry, to plunge again into the wilderness, crying, as they did, when solicited by Governor Cumming to return to their possessions—"It's all right! God bless Brigham, and Heber, and Daniel!"

Yours, &c.,

E. L. T. HARRISON.

P.S.—With reference to your remark, that the spirit displayed by the multitude around Pisgah Chapel indicated that "Mormonism" has not much chance of a joyful reception around Whitechapel," I would say, if the non-acceptance of "Mormonism" by the ferocious mob, who used such obscene and filthy language as was sworn to by Constable Sheridan, be a matter of "satisfaction" to any one, it must be so to the "Mormons" themselves. Judging from a specimen of them seen at the Police Court, "Mormonism" must be congratulated on the loss! As to their being guided in their hostility to "Mormonism" by a "right instinct," it must, as you say, have been "instinct;" for they were a people evidently incapable of reason!

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## HISTORY OF JOSEPH SMITH.

(*Continued from page 536.*)

[February, 1843.]

Monday, 13th. Elder Rigdon came in early in the morning, and gave a brief history of our second visit to Jackson County, Missouri. I then read awhile in German, and walked out in the city with Elder Hyde, returning at twelve o'clock. Brother John C. Annis called for counsel. The Marshal called and informed me that Mr. Rollison was trying to get the Post Office, and that Dr. R. D. Foster was the first to sign the petition. I gave instruction about a bond for a part of a lot to brother John Oakley. A quarter before four, went to the Printing Office with brother W. W. Phelps.

I spent the evening at Elder O. Hyde's. In the course of conversation, I remarked that those brethren who came here having money, and purchased without the Church and without counsel, must be cut off. This, with other observations, aroused the feelings of brother Dixon, from Salem, Massachusetts, who was then present, and he appeared in great wrath.

I received the following communication:—

"To the Hon. Mr. Bryant, 2nd Asst. P. M. General.—We, your petitioners, respectfully beg leave to submit, that as an attempt is now, by certain individuals, being made to place the Post Office in this place

into the hands of William H. Rollison, a stranger in our place, and one whose conduct, since he came here, has been such as to forbid our having confidence in him; and we do hope and pray, both for ourselves and that of the public, that he may not receive the appointment of Postmaster in Nauvoo, Illinois, but that the present Postmaster may continue to hold the office."

"Brother J. Smith, if the foregoing can have a number of respectable subscribers, I believe Rollison cannot get the office. I should like to have it so as to send it on Sunday's mail. Respectfully,

SIDNEY RIGDON.

A letter from the United States' Army, dated at Fort Leavenworth, Missouri, states "that on the 14th of February, at three o'clock a.m., the moon, which had been obscured by a cloud for some hours, burst forth in a deep blood-red colour, with a black cross of equal proportions over the face, extending beyond the rim, while on the two sides small pieces of rainbow were visible. After continuing in this way for about an hour, the colour of the moon changed to its ordinary hue, and the cross became a silvery white, with the edges extending beyond the rim, and touching the rainbows. It continued so for half-an-hour, and heavy clouds then intervening obscured the moon, which set unseen."

Tuesday, 14th. Sent William Clayton to Quincy, and by him deposited five hundred dollars with General Leach, for Mr. Walsh, for land which lies between my farm and the city, agreeable to my letter to Judge Young.

Read proof of the "Doctrine and Covenants" with brother Phelps. Read in German from half-past nine to eleven, forenoon. Had the stove removed from the large room in my house into a small brick building which was erected for a smoke-house, designing to use it for a Mayor's Office, until I could build a new one. Had much conversation with Mr. Cowan and various individuals.

Sold Dr. Richards a cow.

Wednesday, 15th. This morning I spent some time in changing the top plate of the Office stove, which had been put together wrong. Read a libellous letter in the *Alton Telegraph*, written to Mr. Bassett, of Quincy, concerning Judge Pope, Mr. Butterfield, and the ladies attending my late trial at Springfield; and published the following letter in the *Times and Seasons*:—

"Mr. Editor.—Sir,—Ever since I gave up the editorial department of the *Times and Seasons*, I have thought of writing a piece for publication, by way of valedictory, as is usual when editors resign the chair editorial. My principal remarks I intend to apply to the gentlemen of the quill, or, if you please, that numerous body of respectable gentlemen who profess to regulate the tone of the public mind in regard to politics, morality, religion, literature, the arts and sciences, &c., &c.,—viz., the editors of the public journals; or, if you please, I will designate them the lions of the forest. This latter cognomen, sir, I consider to be more appropriate because of the tremendous noise that they make when they utter their voice.

It came to pass that, as I went forth like a young fawn, one day, to feed upon the green grass in my pasture, an ass saw me and brayed, and made a great noise, which a neighbouring lion hearing, roared, even as a lion roareth when he beholds his prey. At the sound of his voice, the beasts of the field were alarmed, and the lions in the adjoining jungles pricked up their ears and roared in their turn; and behold all the lions of the forest, alarmed by their noise, opened their mouths and uttered forth their voice, which was as the roaring of a cataract, or as the voice of thunder; so tremendous was their roaring, that the trees of the forest shook, as if they were shaken by a mighty wind, and all the beasts of the forest trembled, as if a whirlwind were passing.

I lifted up mine eyes with astonishment when I heard the voice of the lions, and saw the fury of their rage. I asked, is it possible that so many lords of the forest, such noble beasts, should condescend to notice one solitary fawn that is feeding alone upon his pasture, without attempting to excite either their jealousy or anger? I have not strayed from the fold, nor injured the trees of the forest, nor hurt the beasts of the field, nor trampled upon their pasture, nor drunk of their streams. Why, then, their rage against me? When lo! and behold! they again uttered their voices, as the voice of great thunderings, and there was given unto them the voice of men; but it was difficult for me to distinguish what was said among so many voices; but ever and anon I heard a few broken, incoherent sentences like the following:—Murder! Desolation!! Bloodshed!!! Arson!!! Treason!!! Joe Smith and the Mormons!!! Our nation will be overturned!!! The impostor should be driven from the State!!! The fawn will be metamorphosed into a lion—will devour all the beasts of the field, destroy all the trees of the forest, and tread under foot all the rest of the lions.

I then lifted up my voice and said, Hear me, ye beasts of the forest! and all ye great lions, pay attention! I am innocent of the things whereof ye accuse me. I have not been guilty of violating your laws, nor of trespassing upon your rights. My hands are clean from the blood of all men, and I am at the defiance of the world to substantiate the crimes whereof I am accused; wherefore, then, should animals of your noble mien stoop to such little jealousies, such vulgar language, and lay such unfounded charges at the door of the innocent?

It is true that I once suffered an ass to feed in my pasture. He ate at my crib and drank at my waters; but, possessing the true nature of an ass, he began to foul the water with his feet, and to trample under foot the green grass and destroy it. I therefore put him out of my pasture, and he began to bray. Many of the lions in the adjoining jungles, mistaking his braying for the roaring of a lion, commenced roaring. When I proclaimed this abroad, many of the lions began to enquire into the matter. A few possessing a more noble nature than many of their fellows, drew near, and viewing the animal, found that he was nothing more than a decrepid, broken down, worn-out ass, that had scarcely anything left but his ears and voice.

Whereupon many of the lions felt indignant at the lion of Warsaw, the lion of Quincy, the lion of Sangamo, the lion of Alton, and several other lions, for giving a false alarm, for dishonouring their race, and for responding to the voice of so base an animal as an ass. And they felt ashamed of themselves for being decoyed into such base ribaldry and foul-mouthed slander. But there were many that lost sight of their dignity, and continued to roar, although they knew well that they were following the braying of so despicable a creature.

Among these was a great lion, whose den was on the borders of the Eastern Sea. He had waxed great in strength. He had terrible teeth, and his eyes were like balls of fire. His head was large and terrific, and and his shaggy mane rolled with majestic grandeur over his terrible neck. His claws were like the claws of a dragon, and his ribs were like those of a Leviathan. When he lifted himself up, all the beasts of the field bowed with respectful deference; and when he spake, the whole universe listened; and the cinders of his power cover creation. His might, his influence, were felt to the ends of the earth. When he lashed his tail, the beasts of the forest trembled; and when he roared, all the great lions and the young lions crouched down at his feet.

This great lion lifting up himself and beholding the fawn afar off, he opened his mouth, and, joining in the common roar, uttered the following great swelling yelp:—

'JOE SMITH IN TROUBLE.—By a letter which we published on Sunday, from Springfield, Illinois, it appears that Joe, the great Mormon Prophet, has at last given himself up to the authorities of Illinois. He is charged with fomenting or conspiring to assassinate Governor Boggs, of Missouri, and is demanded by the functionary of that State of the Governor of Illinois. Joe has taken out a writ of Habeas Corpus, denying the fact, and is now waiting the decision of the Court at Springfield. This will bring Joe's troubles to a crisis. In the meantime, why does not Joe try his power at working a miracle or two? Now's the time to prove his mission, besides being very convenient to himself.'

When I heard it, I said, 'Poor fellow! How has thy dignity fallen! and how has thy glory departed! Thou that once ranked among the foremost of the beasts of the field, as the lord of the forest!—even thou hast condescended to degrade thyself by uniting with the basest of animals, and to join in with the braying of an ass.'

And now, friend B., allow me to whisper a word in thine ear. Dost thou not know that there is a God in the heavens that judgeth—that setteth up one and putteth down another, according to the counsel of his own will? That if thou possessest any influence, wisdom, dominion, or power, it comes from God, and to him thou art indebted for it? That he holds the destiny of men in his power, and can as easily put down as he has raised up? Tell me, when hast thou treated a subject of religious and eternal truth with that seriousness and candour that the importance of the subject demands from a man in thy standing, possessing thy calling and influence? As you seem to be quite a theologist, allow me to ask a few questions. Why did not God deliver Micaiah from the hands of his persecutors? Why did not Jeremiah '*work a miracle or two*' to help him out of the dungeon? It would have been '*very convenient.*' Why did not Zacharias, by a miracle, prevent the people from slaying him? Why did not our Saviour come down from the cross? The people asked him to do it; and besides, he had 'saved others,' and could not save himself, so said the people. Why did he not prove his mission by working a miracle and coming down? Why did not Paul, by a miracle, prevent the people from stoning and whipping him? It would have been 'very convenient. Or why did the Saints of God in every age have to wander about in sheep-skins and goat-skins, being tempted, tried,

and sawn asunder, of whom the world was not worthy? I would here advise my worthy friend, before he talks of 'proving missions,' 'working miracles,' or any 'convenience' of that kind, to read his Bible a little more, and the garbled stories of political demagogues less.

I listened, and lo! I heard a voice, and it was the voice of my Shepherd, saying, Listen, all ye lions of the forest; and all ye beasts of the field, give ear. Ye have sought to injure the innocent, and your hands have been lifted against the weak, the injured, and the oppressed. Ye have pampered the libertine, the calumniator, and the base. Ye have winked at vice, and trodden under foot the virtuous and the pure. Therefore hear, all ye lions of the forest: The Lord God will take from you your teeth, so that you shall no longer devour. He will pluck out your claws, so that you can no longer seize upon your prey. Your strength will fail you in the day of trouble, and your voice will fail, and not be heard afar off; but mine elect will I uphold with mine arm, and my chosen shall be supported by my power. And when mine anointed shall be exalted, and all the lions of the forest have lost their strength, then shall they remember that the Lord he is God.

JOSEPH SMITH."

I copy the following from the public prints:—

"An English officer, writing to his friend in England, from Ching Keang Foo, says—'I never saw such loss of life and property as took place here: we lost officers and men enough, but it is impossible even to compute the loss of the Chinese; for when they found they could stand no longer against us, they cut the throats of their wives and children, or drove them into wells and ponds, and then destroyed themselves. In many houses there were from eight to twelve bodies, and I myself have seen a dozen women and children drowning themselves in a small pond the day after the fight. The whole of the city and suburbs are a mass of ruins: whole streets have been burnt down.'" Oh, the horrors of Christian warfare!

About one o'clock in the afternoon I started for Shokoquon, with Mr. John B. Cowan and Elders Orson Hyde and Parley P. Pratt, on sleighs. When we came on the prairie, it was so extremely cold, I proposed to Mr. Cowan to wait till to-morrow; but he chose to go forward, and we arrived in safety at Mr. Rose's, where we had supper; and in the evening I gave a long exposition of Millerism. That night I slept with Mr. Cowan.

*(To be continued.)*

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*SATURDAY, AUGUST 28, 1858.*

OUR FRESH STARTING POINT.—For the last two weeks, we have devoted our little *Star* to the reflection of a few rays of light taken from the late important events and movements of our brethren in the mountains. We deemed it right to give the Saints in England and our readers throughout the Mission a general view of the state of affairs and reaction, as well as a few editorial articles of our own upon the subject. Perhaps it was also due to those of the public who take the *Star*. In consequence thereof, a slight suspension has taken place in our editorials on practical duties and Church administration. These evidently belong to the most important part of our labours; and, until the late events, a large portion of space has been devoted to their service. It has appeared to us that during the general interest called up by the exodus, wisdom would afford it some gratification, especially as the fact was realized that practical duties and administrative progress would be actively carried on by the Priesthood and Saints throughout the Mission. A visit to the Saints' mountain home, a peep at passing events, and a view of future developments have given us all a little breathing time and active rest—"Mormon" rest. We hope the Saints generally are invigorated and prepared to meet us on our "fresh

starting point," to run the race of practical duties and administrative progress. Doubtless the course will be watched with greater intensity than would have been done during the height of interest called up by the late exodus, and our directions and views more appreciated than though the slight suspension had not been made to contemplate that which could not but claim the attention of all Saints.

We have, however, necessarily been labouring under a difficulty in the endeavour to present our readers with a view of the exodus, the reaction, and the position of the work, which they are, perhaps, not so conscious of. Our little *Star* is like the stars in the heavens. They show the light of the past and things as they have been: so does the *Millennial Star*. It was too small to show all the reaction with our own views at once, and dates from Utah are of course several months before the Saints in England receive the intelligence. It is not improbable, therefore, that while they are reading of a cloud that has passed over their brethren at home, the sun might be shining brightly on those we love. But that does not tell the whole matter. The fact is, this is an extraordinary work, and cannot be measured by ordinary rules. We have hardly got over the exodus yet, when in effect it is ten years past, and the position of the Church is ten years beyond what it was a few months ago. "Here is the Editor of the *Star* in his paradoxical moods again!!" Never mind, critical reader: paradoxes are the highest stages of truth—two truths meeting and becoming one. We will answer for the correctness of the paradox above—namely, that the work is ten years past the exodus. This Church is like some remarkable men—it does not measure its life by time, but by events and progress. Some men at twenty-five have lived more life, thought more schemes, accomplished more, and become more developed than others a hundred years old. The youngest is the oldest, in fact, though not the most worn-out. The road-waggon shall start for a place a week before the train, and arrive a week after it. The train in a few hours lived a fortnight of life by waggon calculation. Thus it is with this great work of God. Within a century it will live a thousand years!

The Saints must therefore make allowances according to the above, and live with the speed of the Church. It is by no means true that this Mission has been standing still on the exodus during the last few weeks. We believe it has lived years in the time, and has not lost one spark of self-life, but rather caught more sparks from the Saints at home, and kindled into a flame.

Now, let the Saints and the Priesthood throughout the Mission advance to "our fresh starting point," and, with the agility of the roe upon the mountains and the vigour of the young lion of the forest, strike into the opening field. We promise our readers that they shall not lose one line on practical duties and administrative progress, and hope that they will digest the food as it shall be supplied.

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ADMINISTRATIVE PROGRESS AND PRACTICAL DUTY MOVEMENT.—The spirit which has burned in the souls of the Priesthood and kindled in the heart of every Saint during the last few years has been that of Reformation. It took the form of a radical movement, led by the First Presidency, and borne off by the Apostles and Elders generally. It spread through all the settlements of the Saints in the mountains, extended to this Mission, and embraced every faithful member of this community throughout the world. The covenants of all the faithful were renewed. After repentance, humility, fasting, and prayer, they were again born of the water and renewed in the Spirit. So radical and thorough was the character of this movement, that the Church received something like a re-organization, and the signature of true Saintship was Reformation.

Reformation came to the Mission, crying repentance, waking up every honest Saint to a sense of duty, and demanding a test of membership. This was its first character. It was a renewing of the faith, desires, and devotion of the Saints. But this was only the beginning of the course of Reformation. The end thereof was not at this point, for it will reach the perfect state of things. Reformation first came to us in its primitive, moral, and spiritual character. This is how all reformations of society must appear, to be genuine, radical, and effective. There must first be a moral and spiritual renewing of man, and afterwards all necessary change and improvement in systems, administrations, and general operations must be made. The latter will also certainly be necessary, seeing that we start from imperfection, can only advance in the perfect order revealed by progressive steps, and have much inexperience to contend with. Reformation was, therefore, at first of necessity somewhat abstract in its nature. It was the renewing of the inner man and the increase of good works, rather than an improvement of administration, a systematizing of Church government, and an organizing and directing of those good works to the accomplishment of the greatest amount of good to the cause, the Saints, and the world. It came to us as a spirit which would receive an embodiment—as a preparation for a better state of things to come—as a spiritual reform that would be worked out in practical duties and administrative progress. This is the beginning of genuine and radical reformation, and this was the form in which it first appeared.

Again: Reformation commenced with the Church in its membership, and a test for that given. It will be extended to the Priesthood, not merely as members of the kingdom of God, but as officers and rulers. Here, its highest steps will be taken, its most striking phases appear, and greater strides in its course be made. It will assume the form of "administrative progress;" and, under its governmental power and wisdom, the practical duties and good works of the Saints will be directed to the accomplishment of the greatest amount of good.

During our administration, we have been deeply impressed with the importance of giving to Reformation this higher character. We have endeavoured to make the financial and business arrangements of the Mission meet this end, and our editorial labours and general government have also been directed to the same object. But much yet remains to be done; and we call on all the Priesthood and members of the Mission to aid in giving Reformation this higher form. We hope to see it extend, and, in the character of an "Administrative Progress and Practical Duty Movement," become as general as it was in its primitive character.

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## FOREIGN CORRESPONDENCE.

### AMERICA.

New York, July 21, 1858.

President Calkin.

Dear Brother,—Last week I sent you the telegraphic despatch announcing the settlement of the "Utah difficulty." By this mail I expected to have been able to send something more in detail, and its recognition by President Buchanan; but it is not yet out, and probably may not be published till the arrival in the East of the Peace Commissioners, which may be expected in two or three weeks from now.

"The Utah war," then, is ended! The return of casualties is amazingly, expressively, and touchingly made out by the *Herald's* correspondent—"Killed, none; wounded, none; fooled, everybody." Of course that correspondent, in the last return, expressed the Gentile feel-

ing. "Our own reporter," however, feels highly amused at the bloodless war, and has renewed confidence in the immutable decree of the Gods. All things work together for good to those who keep the commandments.

Brother Calkin, we have had our fears and apprehensions that the wickedness and folly of the Gentiles might cause some trouble; and earnestly have they striven to get up a row. Nevertheless, the Lord has overruled everything, and their madness has been restrained. Nothing but the directions of the Lord could have piloted President Young through the shoals and quicksands that have beset his voyage through the sea of life during the last twelve months; and, what is worthy of remark, the Gentiles that went in for hanging Brigham a few months ago feel that alone he is a match for them and has accomplished what he set out for. Yesterday, the chief editor of the leading paper of this city said to me, at the conclusion of a conversation on Utah affairs, "After all, this breeze will do you folks a vast amount of good." They all feel that "Brigham is at the top of the heap." I might write you considerable on this subject; but a careful perusal of our city papers, which I send by this mail, will show most unmistakeably that "Mormonism" is not considered either as wiped out or wounded.

Since last I wrote to you, I have had the honour of making the acquaintance of that noble, high-minded, upright man, Colonel T. L. Kane, and had several very interesting interviews with him. His health is far from being good. He has not published anything since his return from Utah. He yet may—I hope so. Should he give another "Historical Discourse about the Mormons," his second will far exceed his first interesting sketch of their life and sentiments. For nearly ten years I longed to see him. I presume all the Saints who know his former labours to correct the public mind in its aberrations on the "Mormons" and their leaders, had a similar curiosity. If you have not seen him, let me say he is a modest, unassuming gentleman, of small stature, resembling more a prince reared under Italy's sunny sky, where a rude blast never ruffled mind or body, than a hardy pioneer, which his daring intrepidity would lead one who never saw him to imagine. His appearance indicates the gentleman. A conversation with him forces the conclusion on the mind that he is a great man; and so he is. To his labours, under God, we are saved a war, and the United States an inglorious defeat; for, most assuredly, had Colonel Kane not arrived when he did, the "boys" would have wiped out the army this year, and left neither root nor branch of them. It is amusing to hear how Uncle Sam's boys boast of what they could have done and intended to do. The Government, better posted, and knowing what the "Mormons" could have done at any time that suited their pleasure, had they thirsted for blood, sings "Mum"—a very discreet course. I am not inclined to boast, to balance the opposite side; but when everything comes to be known, many a mother's son will thank the man Brigham Young for the preservation of his life, and not the man Colonel Johnston.

The spirit in the army was murder and lust; and sadly are they disappointed at no gratification in Great Salt Lake City. They are likely, however, to get all they wanted from the hostile Indians in Oregon, who have just manifested every willingness to accommodate the troops with a fight. Colonel Steptoe's reported defeat is confirmed, and the greater portion of the Utah Army is expected to continue the march northward. Troubles of this nature seem to grow and multiply in all the Territories. The battle-axe of the Lord may at no distant day cause mourning and lamentation throughout the land.

For the last ten days, I have enjoyed the society of Major Egan, who escorted the Colonel to the East. He is a brave fellow—quiet as a lamb. He visited with me considerably, affording me opportunity of learning much of the last year's operations in Utah. He says, what is undoubtedly true, that the Saints in the Valleys are more firmly united than at any previous time, and have learned many valuable lessons in human redemption. At the time of his departure, the peace was only prospective; so on emigration, &c., I have learned nothing. I should think that the Saints abroad will make a vigorous effort to get home the first opening, which may not be far distant. Such is the feeling in the States. I left the Major, on Saturday, at Philadelphia, very poorly in health. He was to return home on Monday with despatches.

You have doubtless seen the list of those returning from Utah. After all the cry about the thousands held in bondage and praying for deliverance, not a hundred men and women could be scared up to take the back track. That is something. Several of our best papers here have expressed surprise, and remarked that it was not improbable that the "Mormons" had been misrepresented. In short, a mighty reaction in sentiment is manifesting itself everywhere. The army correspondents of the daily press have laboured hard to make the most of those returning. Having a pretty extensive acquaintance, I kept a smart look-out to see what kind of "Mormons" were coming back. The list is worthy of preservation. I only know a few; and whoever knew them will not be surprised. You will find an excellent piece of amusement in the very affecting story told by the *Times* correspondent of a certain "humble, honest man, who preferred but one wife at a time." I am afraid to mention names, lest some old friends should think I wound their feelings purposely. I will only say, therefore, that the very good man referred to, with his "one wife at a time," is the very quintessence of a loafer and unprincipled scamp. While he was making preparations to get his present illegal wife, he was writing piteous tales to his legitimate, ill-used wife in London for money to bring him back again to her and her daughter! Who but the meanest of the mean could be guilty of such deceit? That man goes to President Young to be married, but is denied the sacred ceremony. He goes elsewhere and perpetrates the fraud—disgraces, by his association with her, the daughter of highly respectable parents, for whose sake, and not his, I withhold names; and, when he realizes in after experience that guilt "makes cowards of us all," he flies from Utah, and is trumped up by Simonton, the slanderous reporter of the *New York Daily Times*, (who was last year expelled from the House of Representatives for his slanders against that body,) as a good, humble man, contented with one wife at a time! I would have refrained from noticing this knight of the thimble and needle and his adventures, but for the fact that, when we hear of the disgusted "Mormons" being heralded to the skies as too pure and too virtuous to live in Utah, we can better appreciate the value of Gentile statements, when the best card in their hands for immaculate purity is a ribald scamp, who merits a good cow-hiding for his unblushing impudence, and the just penalty to crime for the misery he has brought upon a family that has grown up in the world respected by all who know them.

I have occupied already more time than I intended. Excuse further notice of the discontented "Mormons."

We have had a visit from Elder Appleby since he went West. He stopped about ten days, and left last Friday in company with Elder E. R. Young's family from Connecticut. Elder A. speaks favourably of Florence as an outfitting place. When he gets up, a company of fifty waggons leave for Utah.

We shall meet in Conference on Sunday next—partly on account of the Twenty-fourth, partly to celebrate peace, and after that a good deal more to get things in proper order for a brisk campaign in the emigration interest, so that when the word comes we may be ready.

Remember me kindly to your Counsellors and the brethren in the Office.

I am yours affectionately,

T. B. H. STENHOUSE.

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## HOME CORRESPONDENCE.

### SOUTHAMPTON PASTORATE.

27, Lyon Street, Newtown,
Southampton, August 2, 1858.

Dear President Calkin,—

I am happy to be able to report favourably to you respecting the work of the Lord in the Southampton Pastorate.

The Southampton Conference was held at Portsmouth on Sunday, the 11th ult. I need scarcely say that we had a really good time. President J. D. Ross was present,

and blessed us all with good, sound, and spirited teaching.

The reports given in by the Elders showed the work in the Branches to be in a thriving condition. But the labours of the Elders among the world have not been attended with much success.

Your call for an offering to assist the Church was laid before the Saints; and in a short time you will be put in possession of some tangible evidence of the sympathy of the Saints in this Pastorate for their brethren in the West.

I have laboured with much pleasure with Elder Harder during the past half-year, and I feel assured that my labours with Elder Hanham will be equally agreeable.

The work in the Reading Conference is prospering under the Presidency of Elder William Moss. The Saints are gaining more confidence in the Priesthood, and consequently feel more disposed to carry out their counsels. The Conference requires a little more pruning; but by far the greater part of the Saints are a good people, and are willing to help to support the Church as far as their means will allow.

I must also report favourably of Elder E. Harding and the Saints of the Dorsetshire Conference. This is a small Conference, as you are aware; but it is composed of good people, who feel well, and who are willing to help to sustain and roll on the work.

The reformation that you have caused in the business department of the Church is participated in not only by myself and the Presidents of Conferences, but also by the Travelling Elders and the Local Priesthood.

There is a good feeling existing among the Priesthood and Saints generally throughout the Pastorate—a disposition to do right and follow counsel. Many of the Priesthood and Saints have spoken of the *Star* as becoming increasingly interesting and instructive.

I feel well in the work myself, and I am determined to try to fill my calling with honour to myself and to the entire satisfaction of those who are over me; and, by the help of the Lord, I hope to accomplish it. Praying our heavenly Father to continue to pour out his choice blessings upon you and your worthy Counsellors,

I remain yours faithfully,

G. D. KEATON.

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## SIGNS OF THE TIMES.

(*Concluded from page 534.*)

The storm was most generally felt on the west side of the city; but the most violent current of the storm passed through the north-western section. It was here that the new Episcopal Church succumbed to its violence, while on the side near the North River no serious damage was done to any particular building; while, at the same time, the chimneys of a large number of lofty houses were blown into the streets. The awnings of many stores along Eighth, Ninth, and Tenth avenues were rent to ribbons, or furiously dashed from their places. The rain appears to have been heavier, too, in this portion of the city than elsewhere, for the streets were flooded more than any others. Many blinds were blown off windows, and insecurely fastened signboards were torn from their places and dashed against the ground. In the Bowery, also, there were many instances of these traces of the storm; and up along Second, Third, and Fourth avenues, many houses were stripped of their ornamental unnecessaries. The Bible House, at Astor Place, was stripped of its blinds, and had many of its windows shattered. Many roofs of houses were more or less damaged, and everything one could see testified to the presence of the blustering visitor. In all the upper part of the city, trees have been torn up by the roots or stripped of their boughs, and left to testify hereafter to the violence of the hurricane.

The wind and rain beat with extreme fury around the corners of the *Herald* building; and the rain dashed down in such volume, for some minutes, that Nassau and Fulton streets looked as if covered

with snow, so white were the frothy bubbles thrown up by the force of the torrent. The chimney of Joseph Taylor's dyeing establishment, No. 119, West Seventeenth street, was struck by lightning, throwing it on some sheds adjoining, and breaking through the roof, burying three men and a horse beneath the ruins. The roof of the malt-house, corner of Bethune and West streets, blew across the street, landing on the roofs of Nos. 53 and 57, Bethune-street.

The traces of the terrific squall were visible throughout every street in the city, in a greater or less degree. Down town, loose lumps of brick, pieces of shattered roofing, or other like material, broken window-frames, unhinged or damaged blinds, &c., were the features that bore testimony to its violence. Up town, where the storm seems to have burst with the greatest fury, the tokens were more numerous and more strikingly attractive of notice. They were the broken chimneys, upturned awnings, rickety roofs, broken and uprooted trees, together with the numerous evidences of the storm that were to be noticed in the lower part of the city.

EFFECTS OF THE STORM IN THE VICINITY OF NEW YORK.

The effects of the storm were felt with particular violence at Hunter's Point, Long Island, and all along the shore of the East River, on the Williamsburg side, and in the neighbourhood of Green Point. The wind was first felt coming strongly from the north-west, accompanied by frequent peals of thunder and vivid lightning flashes. At Greenpoint and the vicinity immediately above, the rain fell at one time as if it was water from a fire-engine hose, and persons who were exposed to its fury could with difficulty keep their feet. About half-past four o'clock in the afternoon, the west wing of the factory belonging to the American Flint Glass Company, at Hunter's Point, fell, with a tremendous crash, having yielded to the fury of the gale. Two of fifteen persons who were in the building were killed, and seven injured, and a woman so seriously that it is feared she will not survive. As the wing ran from east to west, it experienced the full fury of the gale along the whole length, and, as might be expected, was toppled down in an instant, and now lies an undistinguishable heap of ruins.

The factory of the American Veneering and Varnish Company at Hunter's Point was also injured to the amount of about $200.

A ship which had lain at Hunter's Point for some time, in process of repair, was driven from her moorings; and at six o'clock in the evening, we heard she had capsized in the East River.

The depôt of the Flushing Railroad was also damaged to the extent of about $1,000. One end of the car-house was blown down, and one of the cars somewhat damaged. A shed, near the depôt, was also destroyed. No one was injured. The lightning operated extensively on the police telegraph wires in the eastern district. The wire attaching the magnet to the battery of the Sixth precinct was completely burned off. Nearly the whole length of the line, the telegraph poles showed evidences of the electric fluid, several of them being shivered into splinters.

The storm which passed over Brooklyn did considerable damage to awnings, fences, trees, shrubbery, &c.

It was particularly severe in Gowanus, where many trees were torn up by the roots, fences demolished, and roofs blown off. A number of boats along shore were smashed, and some larger vessels were forced from their fastenings, and blown upon land, or drifted into the bay. There was considerable injury to the crops as far down as Bay Ridge.

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From the best authorities we can bring to bear upon the subject, we set down the aggregate losses resulting from these tremendous outpourings from the skies, at the astounding aggregate of thirty-three millions of dollars!

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A Novel Answer.—A few Sabbaths since, in a town in the vicinity of this city, a teacher of a Sunday school was engaged in questioning his pupils upon subjects connected with their previous studies in the bible. At last turning to a young Irishman, a member of the class, he asked, "What did Adam lose by the fall?" Young Pat for a few moments was in a brown study; but at last his face brightened as he interrogatively replied, "An' was it his hat sir?"

## PASSING EVENTS.

General.—Serious riots have broken out in Kilkenny, Ireland: infuriated mobs were traversing the country, smashing reaping and other agricultural machines, and assaulting their owners. At St. Thomas's, the yellow fever is prevalent, and doing its fatal work. The inhabitants of the Turkish provinces are emigrating in greater numbers than ever into the Persian territory, in order to escape the tyranny of the Turkish authorities. The British forces prevail in India as in China: the rebels, 30,000 in number, at the time of last despatch, were protected only by the heavy rains which were falling throughout the whole country. A plot, having for its object the massacre of the Christians, has been discovered at Smyrna. Armed bands of desperadoes have lately appeared on the confines of Thessaly and Epirus. The authorities at Alexandria are fearfully apprehensive of the introduction of the plague *via* Malta, and of a rising of the Mahommedan population throughout Egypt against the Christians. The allied admirals in China have taken Takow, and are complete masters of the Peiho up to the point where it ceases to be navigable, some miles beyond Tiensin, the important granary of Northern China, where are stored the immense supplies of rice from the southern provinces.

American.—The great abundance of gold discovered in Vancouver's Island continues to create great excitement and stir among money-lovers, fresh diggings of extraordinary richness being continually reported. Patches of land in that island, which, six months ago, were grudgingly purchased at £1 per acre, now sell for £100 per acre. The army entered Salt Lake City, at eight o'clock, on the morning of June 26th, and proceeded to a camp beyond Jordan; on the 27th, the numerous officers entered; on the 28th, General Johnston, with his staff of officers, Major McCulloch, and Dr. Hurt, started in search of a permanent camp; on the 29th, the army, under Colonel Alexander, struck their tents and moved ten miles south, and on the 30th, ten more west, towards the West Mountains, at the foot of which the army encamped, purposing to proceed thence in a few days to Cedar Valley. The Saints were returning to their houses. Presidents Young and Kimball arrived on the 30th, and their families on the ensuing day (July 1st).

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## VARIETIES.

"An' will you be after telling what kind of a baste ye call this," said a newly arrived Irishman, holding up a wasp between his thumb and finger. "Och, murder! Spake quick, for he's biting me!"

Discoveries.—A friend of ours says it is a remarkable fact that when the price of eggs gets very high, the hens cease laying. The man who made this observation is brother to the one who discovered that large rivers always run past large cities.

A Domestic, newly engaged, brought up to his master a pair of boots, the leg of one of which was much longer than the other. "How comes it, Patrick, that these boots are not of the same length?" "I raly don't know, sir; but what bothers me the most is, that the pair down stairs is in the same fix."

A Lady who superintended a Sunday school, having occasion to interrogate one of her pupils as to the cause of her father's non-attendance at church, received the following innocent reply, prefaced, of course, by a sweet little drop of a curtsey:—"Please mum, father says he is'nt coming to church any more: the parson hollers out so, he can't get a bit of sleep.

A tip-top exquisite was endeavouring to call a cab; but, his lungs not being very available, or having too little muscular power to blow them, or deeming it very vulgar to speak loud enough to be heard, a sailor happening to pass along, and observing the difficulty, hailed cabby in a voice like a speaking trumpet. "Here," said Jack, looking unutterable things at the dandy, "here's *something* wants you!"

Passing Light Money.—A gentleman travelling on a journey, having a light sovereign, which he could not pass, gave it to his servant, and desired him to pass it on the road. At night, he asked him if he had passed the sovereign.—"Yes, sir," he replied; "but I was forced to be very sly. The people refused it at breakfast and at dinner; so at a turnpike, where I had fourpence to pay, I whipped it in between two halfpence, and the man put it in his pocket and never saw it."